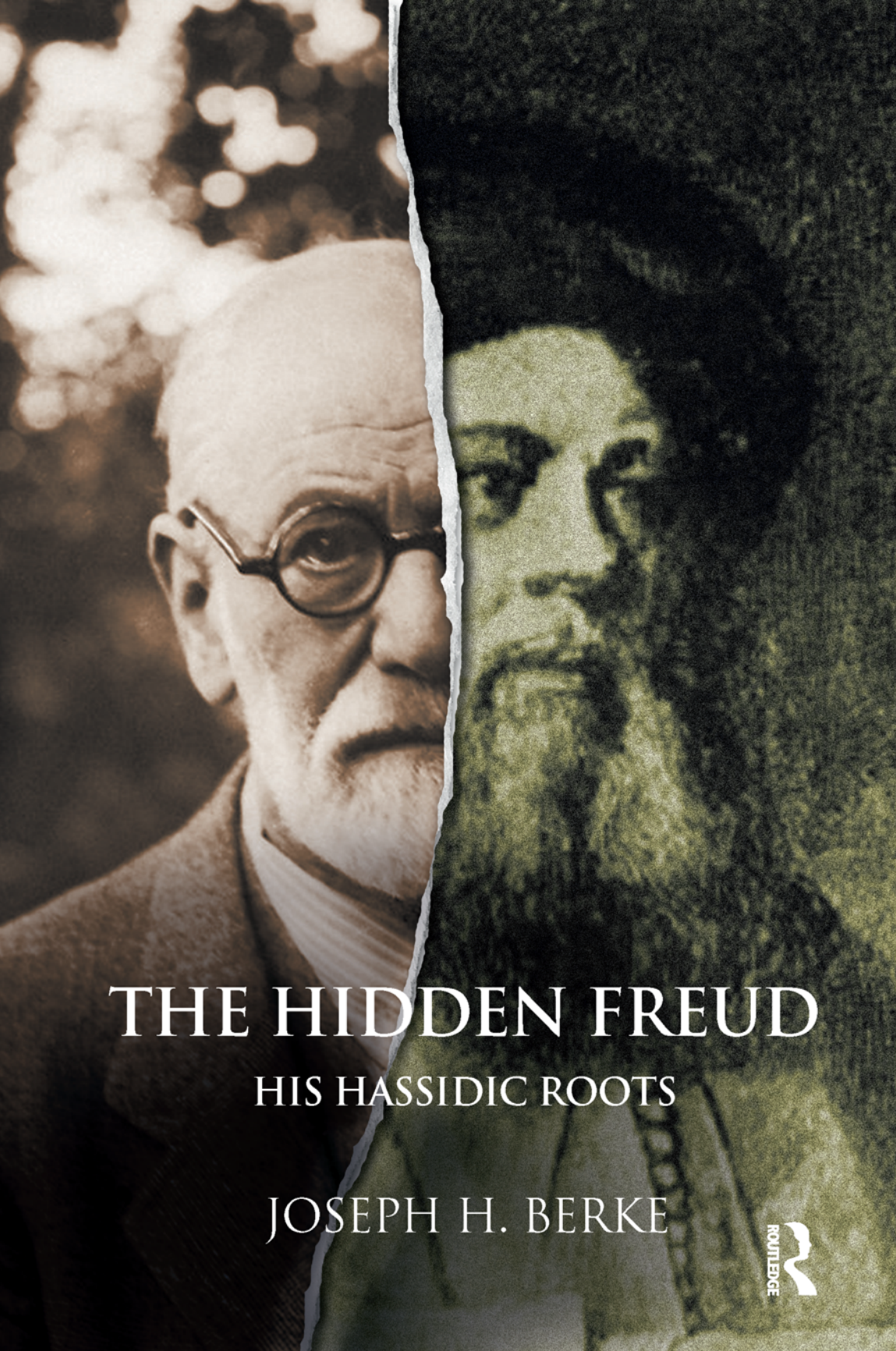

THE HIDDEN FREUD

HIS HASSIDIC ROOTS

JOSEPH H. BERKE

ROUTLEDGE

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ABOUT THE AUTHOR

Joseph Berke is a psychoanalytic psychotherapist working with individuals and families. He is a lecturer, writer, and teacher and has lived in London since 1965. Beforehand he attended Columbia College of Columbia University and graduated from the Albert Einstein College of Medicine of Yeshiva University in New York.

Dr. Berke moved to London to study with Dr. R. D. Laing and assisted in establishing the Kingsley Hall Community. There he helped Mary Barnes, a middle-aged nurse who had been diagnosed with schizophrenia, to pass through a severe regression. Barnes later became a noted artist, writer, and mystic. The book which Barnes and Berke co-authored (*Mary Barnes: Two Accounts of a Journey through Madness*, 1972) was adapted as a stage play and has been performed in many countries. It has now been optioned as a feature film.

In 1970 Berke and colleagues founded the Arbours Housing Association in London in order to provide personal, psychotherapeutic care and shelter for people in emotional distress. Later he founded and was the director of the Arbours Crisis Centre.

Berke is the author of many papers and books on psychotherapy, social psychiatry, psychosis, therapeutic communities, and transpersonal psychology as well as Kabbalah and Hassidism. For further information, please visit his website: www.jhberke.co.uk

INTRODUCTION

This book began in the 1980s after I was asked to give a talk about psychoanalysis and Kabbalah at the Leo Baeck College in London. The subject aroused my interest because I am a psychoanalytic psychotherapist and I had been attending seminars on Kabbalah, the Jewish mystical tradition. This led me to explore the relationship between the two disciplines in depth. My question was, "Is there a connection between psychoanalysis and Kabbalah." The answer I found was, "Yes, a very profound one". So much so, that I concluded that psychoanalysis is a secular extension of Kabbalah. Subsequently I wrote a paper on the subject entitled, "Psychoanalysis and Kabbalah" (1996, pp. 849–863).

A few years later, while meeting with my friend, Rabbi Shmuel Lew, a Lubavitch emissary in London, he told me that the fifth Lubavitcher Rebbe, Rabbi Shalom Dov Ber Schneersohn, known as the Rashab, had been to see Sigmund Freud. My reaction was utter disbelief, for Freud was known for his antireligious views and I hardly thought that the leader of the Lubavitch movement would need to consult a therapist, especially a secular one. I told Rabbi Lew that I did not think this was likely. He replied that he had attended a *farbrengen* (hassidic gathering) at 770 (the name of the Lubavitch headquarters in Brooklyn) in May 1962 when the Rebbe (Menachem Mendel Schneerson) gave a

long discourse. In it he referred to the diaries of his predecessor, Yosef Yitzhak Schneersohn (the sixth Rebbe, known as the Rayatz), who said his father (the Rashab) had consulted "a famous professor" in order to overcome "lowness of spirit." The Rebbe revealed that "the famous professor" to whom the Rashab had turned to for help was Sigmund Freud.[1]

I further discovered that a number of accounts had been published in Yiddish and Hebrew about the encounter between the Rashab (fifth Lubavitcher Rebbe) and Freud. Friends translated these for me. Reading them led to the publication of two papers. The first concerns the encounters between the Rashab and Freud in the period January–April 1903. The second has to do with the mysterious trip that the Rashab and his son made to Pressburg (now Bratislava in Slovakia) just before the Rashab met Freud.

I have included these papers in the initial chapters of this book. The rest of the book has to do with the relationship between Freud, his work, the Jewish transcendent tradition, and Hassidism. This is a mystical and religious renewal movement rooted in the Kabbalah, and applied to everyday life.

There were many Freuds: the scholar, the academic, the researcher, the neurologist, the founder of the new discipline, psychoanalysis, and the Viennese professional. All were noted for their rejection of religion and their identification with the prevalent German culture. This was the picture painted by Freud's principal biographers: Ernest Jones, Peter Gay, and Ronald Clark. They agreed that Freud came from an assimilated Jewish background and he was a completely secular intellectual.

However, more recent studies, especially those of David Bakan, Yosef Yerushalmi, Marianne Krüll, and Emanuel Rice show a very different and more complicated Freud. This Freud emerged from a deeply religious Hassidic background, with generations of distinguished rabbis and scholars on both his maternal, paternal, and marital sides. They show that Freud was very knowledgeable about Jewish ideas and practices and that he was conversant with both Hebrew and Yiddish.

It is clear that Freud was a master of dissimulation. This Freud was extremely ambitious. He denied what he knew in order to be seen and treated as an eminent German doctor. He was also determined to deflect the pervasive anti-Semitism in Vienna away from himself and his creation. We can say that there was a revealed or overt Freud and a concealed or covert Freud. The former has been well documented. This book will

consider the hidden or covert dimension of Freud's persona and explore how it reflected his struggle with his Jewish, indeed Hassidic antecedents. Concomitantly, the title, *The Hidden Freud: His Hassidic Roots*, does not just refer to his encounters with different rabbis, but also to disputations with his rabbinic *alter ego*.

This is not to say that Freud was or wanted to be a believing Jew, far from it. The overt Freud was closer to the genus *Judaeus Psychologicus* (psychological Jew), a term the renowned historian, Yosef Yerushalmi, coined to denote a man who was charmingly ignorant of Jewish culture and customs (1991, p. 10). Yet, as Yerushalmi also emphasized, Freud maintained some "strikingly mutant traits" (pp. 10–11). The covert Freud was proud of and strongly asserted his ancestral lineage. He willingly joined the board of governors of the Hebrew University (p. 12). And, he vehemently objected when a friend did not refer to his beloved chow dog by her correct Hebrew name, *Jofie*. Indeed, his writings are littered with Hebrew and Yiddish words and phrases (pp. 69–70).

Why did Freud choose to denude his work of religious content? Certainly, as an adult, he needed to establish his own identity, in the face of strong familial pressures to follow in the footsteps of his father's father after whom he was named. Hence we see Freud the rebel, who tried to reject his Hassidic heritage. But, his rejection of religion was more closely connected to a deeply felt sense of maternal deprivation.[2]

Sigmund was born to Amalie Nathansohn, a new bride and his father's third wife just past her teens. At the time the Freud household was still mourning the death of his grandfather, Shlomo. Amalie became pregnant again with her second son, Julius. This baby also carried the same name as Amalie's brother and beloved companion.

Baby Julius died when Sigmund was two years old from an infection and Amalie's brother passed on at around the same time from tuberculosis. Both losses left his mother heartbroken and emotionally unavailable to Sigmund. He was then passed on to a Czech Catholic nursemaid, Resi Wittek, to whom he became very attached, emotionally and physically. Suddenly, at the age of three, while his mother was confined with his sister, Anna, Resi disappeared, never to return. Sigmund's older stepbrother, Phillip, found that she had stolen some household money and had her sent to prison (Krüll, 1986, pp. 116, 119–122).[3]

Both his mother and nursemaid were very religious. I think Freud transferred the sense of rejection and rage he felt for being abandoned into disdain and contempt for Jewish religious observance and

ritual, and subsequently, all religious practice. These views reflect the overt Freud. They seem to have surfaced in his grandchildren and their descendants, none of whom have maintained an attachment to Judaism. The covert Freud was more dutiful. He visited his aged mother every Sunday, even though he suffered from headaches or gastric upset beforehand. And he did try to grapple with his Jewish inheritance through the questions he posed in his last book, *Moses and Monotheism* (1939a).

Freud's lasting legacy is manifold. His creation, psychoanalysis, is a method, a way of thinking, a discipline through which we can find meaning in the experiences which make us human. It is a science of subjectivity.

Psychoanalysis carries the added cachet of opening a door to the discoveries and mysteries of Kabbalah. It is a way by which the Jewish mystical tradition has entered and enriched the mainstream of Western culture. Kabbalistic ideas include the concept of bisexuality, methods of dream interpretation, the dialectic between good and evil, and the significance of reparation, perhaps the most important imprint of them all (see: Bakan, 1965, pp. 62–63, 253–257).

CHAPTER ONE

Sigmund Freud and the Rebbe Rashab

By 1903 Sigmund Freud was evolving from a neurologist to a psychoanalyst. This term had been proposed by Freud several years beforehand. He first used the term in 1896, in French and then in German (Gay, 1988, p. 103). It denotes an expert in matters of the mind who aims to alleviate emotional and physical distress through psychological means. But Freud's transformation was by no means straightforward. For years he explored physical treatments for the relief of physical and emotional illness. One of these was the use of cocaine as a stimulant and cure for morphine addiction. In fact, Freud narrowly escaped becoming famous for discovering the analgesic and anesthetic properties of coca. He was very upset that he had missed a chance for professional recognition and advancement (Clark, 1980, pp. 58–62). However, such a success could have undermined his emerging focus on psychological processes.

Freud wavered between his identity as a rational scientist and his explorations of subjective worlds: Dreams, free associations, and kindred eruptions of the unconscious. He was not the first to note the power of unconscious impulses. Toward the late nineteenth century writers like Carl Gustav Carus declaimed: "The key to the knowledge of the nature of conscious life of the soul lies in the realm of the unconscious"

(ibid., p. 115) and the prominent psychiatrist, Henry Maudsley, insisted that the most important part of mental action was unconscious mental activity (according to Clark, ibid., p. 116). Freud was the first to systematically investigate the hidden basements and subbasements of the mind. He showed how they are built, what they contain, and how they affect ordinary thoughts and behavior.

Initially Freud turned to hypnosis as a means of delving into these psychic recesses. He had some success with helping people to part with their disturbing symptoms through the power of suggestion. He would put a person into a trance and direct him to relinquish whatever was bothering him when he woke up. He quickly realized, however, that there were many people who were not amenable to hypnosis. Even in those who were, he found he could achieve the same results by ferreting out the onset of their troubles and by allowing them to talk freely about their experiences.

"Anna O" was "the germ cell for the whole of psychoanalysis," according to Joseph Breuer, Freud's older colleague, collaborator, and co-author of his first major book, *Studies on Hysteria*, published in 1895. Anna, whose actual name was Bertha Pappenheim, came from a wealthy, Jewish, bourgeois family (ibid., pp. 101–106, 132–133; Gay, op. cit., pp. 63–69). Freud remarked that she was a young woman of exceptional cultivation and talents, charitable and clever. She had consulted Breuer some years beforehand after the death of her father, a man whom she dearly loved and to whom she was devoted during his final illness. Subsequently Anna became increasingly weak, anorexic, and paralytic. Among the many alarming symptoms, she alternated lethargy and excitement, "saw" skeletons and black snakes, and manifested two different personalities, one charming, the other unruly. Breuer visited her every evening. He encouraged her to talk freely about anything and everything. When she did, he found that her terrors diminished. She described this process as "the talking cure" or "chimney sweeping." We might say this that was her way of slaying demons and getting rid of emotional debris.

Then, during the particularly hot spring of 1882, Anna found that she could not drink water, even though she was very thirsty. Breuer helped her enter a hypnotic state during which she recalled an incident when her English companion allowed her dog to drink out of a glass. Along with the memory, Anna reexperienced the tremendous disgust she had felt at the time. The result of this emotional catharsis, as Breuer put

it, was that her hydrophobia disappeared. He repeated this again and again with her other symptoms. They too dissolved. Breuer thought he had found an antidote for mental disturbance—the release of hidden emotions. He pronounced Anna cured. Unfortunately this was not to be. She suffered many relapses, some no doubt brought about by his sudden rejection of her once he realized that she was sexually attracted to him and wanted to have his baby. Breuer could not tolerate his attraction, indeed love, for her. In any case his wife had become increasingly irritated at the time he spent with her and clearly conveyed this to him (Krüll, op. cit., p. 7).

Freud saw the sexual interplay between them. Breuer was uncertain. Sometimes he agreed that sexual conflicts lay behind mental disturbance, and other times he dismissed the notion. Perhaps a further reason for backing away from Anna was that her real name, Bertha, was the same as his mother's. These differences resulted in a bitter conflict between Freud and Breuer and a rupture in their relations. As for Bertha Pappenheim, aka "Anna O," she became a distinguished social worker and feminist. The German government has even issued a postage stamp in her honor.[1]

It is said that behind every famous therapist there lies a famous patient. For Freud this was certainly true. Although it might be better to use the word "subject" or "person," because many of the people who contributed to his clinical practice and ideas were friends, colleagues, or even close relatives. These included his daughter, Anna; his son, Martin; Irma (Emma Eckstein?, more likely Anna Hammerschlag, the daughter of his Hebrew teacher); Emmy von N. (Fanny Moser, at the time the richest widow in Europe); Frau Cäcilie M. (Anna von Lieben); Dora (Ida Bauer); Elisabeth von R. (Ilona Weis); Katharina (Aurelia Kronich, a peasant girl); Miss Lucy R. (an English governess); Little Hans (Herbert Graf); the Rat Man (Ernst Lanzer); Enos Fingy (Joshua Wild), and the Wolf Man (Sergei Prankejeff). Other notables included the conductor Bruno Walter; the composer, Gustav Mahler; the poet, H. D., and Princess Marie Bonaparte (Fichtner, 2010, pp. 149–151).[2]

But the most notable man Freud "treated" was himself. And the work which most reflected his self analysis (Clark, op. cit., p. 177) was *The Interpretation of Dreams*, first published in November 1899. Really it was Freud's autobiography, for so many of the dreams and dream processes he discussed were his own. Freud said the book had a powerful "subjective meaning" and saw it as "a piece of my self-analysis,

my reaction to my father's death, that is, the most significant event, the most decisive loss, of a man's life" (Gay, op. cit., p. 89). Essentially Freud applied what he learned from "Anna O" and his other patients to himself, a method of systematic introspection and acute observation of the resistances that arose when he looked into himself. He then extended this procedure from his waking life to his dream worlds and back. In this way he saw how the unconscious mind acts, for example, through condensation (combining several thoughts and symbols into one), displacement (redirecting thoughts and feelings away from their intended recipient), repression (of forbidden desires), and dramatization (mental theater). He also observed other operations all of which served to conceal overwhelming conflicts about sex and death.

Like a master novelist, Freud compared the elucidation of dreams to a "guided tour" of the self. In a letter he wrote in August 1899 to his close friend and confidant, Wilhelm Fliess, he observed, "The whole is laid out like the fantasy of a promenade. At the beginning, [there are] the dark forest of authors (who do not see the trees), hopeless, rich in wrong tracks. Then a concealed narrow pass through which I lead the reader—my model dream with its peculiarities, details, indiscretions, bad jokes—and then suddenly the summit and the view and the question: Please, where do you want me to go now?" (ibid., p. 106).

Freud saw *The Interpretation of Dreams* as his "own dung-heap, [his] own seedling and a nova species mihi (sic!)" (Clark, op. cit., p. 177). Not surprisingly he was full of conflict about what to include, or leave out. "… if I were to report my own dreams, it inevitably followed that I should have to reveal to the public gaze more of the intimacies of mental life than I liked, or than is normally necessary for any writer who is a man of science, and not a poet" (p. 178). But he also acknowledged that the temptation to conceal certain embarrassing bits was very strong and that he "took the edge off some indiscretions by omission and substitutes" (p. 178). No doubt a lot of what he secreted away were his own sexual fantasies and death wishes (Gay, op. cit., p. 124). Nevertheless, he was skillfully able to uncover them in others, so much so, that he became world famous, many would say notorious, for describing a particular constellation of murderous and erotic feelings known as the "Oedipus complex." This referred to the wish of a maturing boy to kill his father and marry his mother. The counterpart in maturing girls is the "Electra complex," the wish of a girl to kill off her mother

and marry her father. Both terms come from Greek mythology, a subject with which Freud was very familiar. He asserted that these highly emotive constellations not only occupied much of dream life, but also a large portion of people's unspoken thoughts and feelings.

Freud elucidated what happens inside a person's black box, that is, his or her private, subjective space. This is something that his adversaries claimed was impossible. They insisted that all one can know about other people is how they speak and act, because only these events can be verified by external observation. Freud demonstrated that this was not the case, that people contain an intense, dynamic, complicated inner domain which they are constantly trying to share with others. In so doing he wrote with the flourish of a novelist and poet, but also systematically with the discipline of a scientist.

Initially Freud gained renown as an anatomist, being the first person to dissect the testicles of an eel (ibid., p. 32). Subsequently, he devised a new method for staining sections of the brain, elucidated the structure of the medula oblongata (the back part of the brain to do with breathing and circulation), and made major contributions in neurology, particularly to do with aphasia, the inability to use or understand words (Clark, op. cit., pp. 56, 75, 109). His book, *On Aphasia* (1891b) remains a seminal study of the condition.

These undertakings arose within the context of nineteenth-century science which emphasized measurement and verification. Not surprisingly, Freud, the natural scientist, looked for palpable facts to support his developing theories. By the spring of 1895 he was consumed by a new undertaking, to elaborate a "Psychology for Neurologists," which he eventually called "The Project" ("A Project for a Scientific Psychology", 1950a). In it Freud tried to describe mental functioning in the language of classical physics and cerebral physiology. He foresaw the time when psychological functions could be described by "the amounts of energy and their distribution (or 'discharge') in the mental apparatus" (Gay, op. cit., p. 79). In other words he aimed "to represent psychical processes as quantitatively determinate states of specifiable material particles, thus making those processes perspicuous [i.e., lucid] and free from contradiction" (Clark, op. cit., pp. 153–154).

To begin with, Freud was elated with the manuscript, but he quickly decided it was a nonstarter. It did not explain what he hoped to know in objective terms. Even so, this thinking permeated his formulations (such as the buildup and release of sexual energies). He never gave

up the idea that psychological functions might have a material basis (ibid., p. 155).

Above all Freud was ambitious. He lobbied prominent colleagues and journalists to have his books reviewed. He continually pressed influential friends and patients to intervene with the Austrian Ministry of Education to have his status upgraded, first to *Privatdozent* (lecturer), then *Professor extraordinarius* (associate professor), and finally, twenty years later, *Professor ordinarius* (full professor). Apparently the price of his first professorship was a valuable painting given by the family of Frau Marie Ferstel, a patient and wife of a diplomat, to the Minister of Education (ibid., pp. 208–210).

These efforts were consistent with Freud's relentless determination to "spread the gospel" about his work and theories. He once confessed to Fliess, at that time a confidant, "I am actually not at all a man of science, not an observer, not an experimenter, not a thinker. I am by temperament nothing but a conquistador, an adventurer … with all the inquisitiveness, daring and tenacity characteristic of such a man" (ibid., p. 212). The resistances he encountered had to do with his theories of sexuality, which the Viennese found shocking, and anti-Semitism.

At the turn of the twentieth century Vienna was a world center for Jew hatred led by its populist mayor, Karl Lueger. He proposed, for example, that all Jews should be crammed into ships and sunk without a trace. Almost certainly Freud was passed over for academic appointments due to his Jewish background. In the circumstances one might have expected Freud to convert to Christianity in order to further his ambitions, as many of his associates had done. Yet Freud strongly retained his Jewish identity. He insisted, "My parents were Jews and I too have remained a Jew myself" (Gay, op. cit., p. 6). Among his heroes were Joseph, the dream interpreter, the son of Jacob, and Moses, who led his people into the Promised Land. As if to emphasize these attachments, he refused to accept royalties from any of his works that were translated into Yiddish or Hebrew (ibid., p. 12). Yet, at other times, he went to great lengths to hide his Jewish knowledge and to avoid religious observance.

Freud's mother, Amalie [Nathanson], came from Galicia, the northwestern part of the Ukraine, and a center of Jewish mysticism. Among her ancestors there were rabbis and rabbinical scholars (ibid., p. 8). Amalie was a beauty when, at the age of nineteen, she married

Freud's father, Jacob, who also had come from Galicia. By then he was a middle-aged man with two grown boys by his first wife, Sally.

Freud was their first son and was born on 6 May 1856. At the same time he was named Shlomo (in German, Sigismund, later shortened to Sigmund) after his father's father who had died six weeks previously. Thus, Freud was born into a house in mourning. This was a major factor in his life, and especially, in his relationship with his father which varied from affection to hostility. Surely, this ambivalence reflected Jacob's uncertainty toward his own father, Shlomo, and the clash with the Hassidic culture of his childhood.

Hassidism, a mystical and religious renewal movement, began in the eighteenth century in the Ukraine and southern Poland and, within a few generations, it spread to other parts of Eastern Europe (Poland, Rumania, Hungary). Hassidic teachings are rooted in the esoteric or concealed dimension of Judaism, specifically the Kabbalah, the Jewish mystical tradition, as expounded by Rabbi Isaac Luria (the Ashkenazi Rabbi Isaac, or ARI) about 500 years ago. The Hassidic movement itself was founded by Rabbi Israel ben Eliezer, known as the Baal Shem Tov (Master of the Good Name) 200 years later. He revolutionized Judaism by reintroducing the powerful imagery of Lurianic Kabbalah in conjunction with an everyday language that could reach the most uneducated person. The Baal Shem Tov emphasized a direct, heartfelt relationship with God that touched every aspect of life through prayer, study of the Torah (the first five books of the Bible), and inner contemplation. His followers were known as *hassidim*, Hebrew for the "pious ones." The opposing group of religious Jews who did not accept this direction were known as *mitnagdim*, which is Hebrew for "opponents." The *mitnagdim* practiced a dry, scholastic, "establishment" Judaism and looked upon their Hassidic brethren as heretics. They often instigated pitched battles which resulted in many injuries and fatalities. At the least the *mitnagdim* (opponents) would denounce their fellow Jews to the police as traitors, whereupon they could be jailed and tortured.

By the 1800s a third force, the Haskalah or "enlightenment" arose in Germany, Austria, and other areas with large Jewish populations like Galicia. Its followers called themselves *maskilim* ("enlightened ones") and encouraged their compatriots to give up the yoke of religious practice and immerse themselves in the secular world. Many Jews saw this as a small price to pay for overcoming the hatred of the gentile world

and gaining professional advancement. These three groups feared and vehemently opposed each other.

Even before Sigmund was born, the Freud family was caught up in this struggle. His father, Jacob, his grandfather, Shlomo, and his great grandfather, Ephraim, were all *hassidim*. But around the age of thirteen, at the time of his bar mitzvah, Jacob began to break away from religious strictures by traveling widely and learning the ways of the non-Jewish world. Unusually for a man with his background, Jacob had three marriages. His first wife Sally died in 1852. Presumably his second wife, Rebecca, also died, although almost nothing is known about her (ibid., pp. 6–7). By 1855 he had married Amalie, a striking young woman who was half his age. A year later Sigmund was born. This was not an altogether happy occasion, for the baby entered an ambience of death and depression. In these circumstances, it would not be surprising if the love and rejection that Jacob harbored toward his father was subsequently redirected to his son, who carried the same name. He was clearly "a replacement child," that is, a template for a future pattern of relationships based on his namesake.

In 1860, around the same time that Sigmund entered the world, a son was born to Rabbi Shmuel of Lubavitch. The child was named Shalom Dov Ber, after his great-grandfather, and was destined to become one of the most distinguished leaders of Lubavitch Hassidim. Lubavitch refers to the town in White Russia (Belarus) where the followers of their founder, Rabbi Schneur Zalman (The "Alter Rebbe") settled. Through his writings, and, in particular, *The Tanya* (Teachings) which was first published in 1796 in Slavuta, the "Alter Rebbe" expounded a form of Hassidic thought and action which is both highly intellectual and deeply heartfelt. It focuses on the inner spiritual life of a person and attempts to serve as a guide by which the reader can overcome the divisions in himself between righteous thoughts and wicked temptations. The book also seeks to present the essential insights of Jewish mysticism to a general audience.[3]

Lubavitch Hassidim are also known by the term *ChaBaD*. This refers to the first letters of the Hebrew words, *Chochmah, Binah*, and *Daas*, or, Wisdom, Understanding, and Knowledge. According to the Kabbalah these attributes represent the higher or most profound emanations of God. Many hassidim dwell on these characteristics as a means of spiritual contemplation.

The leaders of Chabad, and other Hassidic communities, were disciples of the Baal Shem Tov and then disciples of disciples. They were respected as *tzaddikim* ("the righteous ones"), and also by the title, "Rebbe." A Rebbe is far more than a rabbi. The latter is a person who is knowledgeable about Jewish laws and practices. The Rebbe, on the other hand, not only possesses such revealed knowledge, but is also an expert on the inner essence of life, the concealed knowledge. This is exemplified in the basic text of Kabbalah, *The Zohar* (The Book of Illumination) as well as in other mystical texts. The Rebbe is often described as a person touched by God, someone who possesses immense powers to sustain the lives of his followers, his hassidim, on earthly and spiritual planes. The hassidim, in turn, feel dependent on their Rebbe for guidance and help in accessing divine grace about all matters—spiritual and mundane.

A Rebbe may share some qualities with a psychoanalyst. Both are experts about human nature as well as esoteric matters. For the Rebbe this includes spiritual or supraconscious realms, while for the psychoanalyst this includes inner reality, or the unconscious. And both encourage intense real and transference relationships among their adherents.

The father of Shalom Dov Ber, Rav Shmuel, was the fourth leader of a large community of Chabad Hassidim and was known as the Rebbe Maharash (our teacher Rabbi Shmuel). He was very much a "political Rebbe," traveling extensively to combat the anti-Jewish pogroms that occurred throughout Russia and other parts of Europe too. At one point, and at great danger to himself, he personally reprimanded the Russian Minister of the Interior for reneging on his promise to suppress anti-Semitic outbreaks. In all this he was aided by a great intellect and capacity to speak several languages. Unusually, he urged his followers to study the Kabbalah as a basic prerequisite for understanding their own humanity. He also had a good sense of humor. Among his memorable sayings, he exclaimed, "You cannot fool God; you cannot fool others either. The only one you can fool is yourself. And to fool a fool is no great achievement".[4]

Rav Shmuel died at the early age of forty-eight and was eventually succeeded in 1883 by his second son, Shalom Dov Ber Schneersohn (known by the acronym Rashab). Even before he became Rebbe, it was clear that the Rashab possessed profound spiritual powers including the capacity to access paranormal states in himself and others.

Moreover, he was a prodigious scholar and a great organizer. Known informally as the "Rambam (Maimonides) of Chabad Hassidism," he wrote and delivered over 2,000 Hassidic discourses (*ma'amarim*) over his thirty-eight years as Rebbe. Some of these discourses literally took years to deliver, during which time he comprehensively covered the most abstruse Kabbalistic concepts. They were subsequently published as an encyclopedic set of twenty-nine books, *Sefer HaMa'amorim*.[5] And these are only a few of his many works on Hassidic thought.

A second major aspect of his activities had to do with outreach to forgotten or hidden Jews. The first group he focused on was the Mountain Jews or *Berg Yidden* in the Caucasus between the Black and Caspian seas. He sent emissaries to reintroduce them to Jewish life and learning. This undertaking catalyzed outreach activities which have grown to be one of the most successful Lubavitch projects. As of January 2012 there are over 3,300 Chabad—Lubavitch facilities in more than seventy-five countries, a figure which continues to grow each month.[6] In so doing, the Rashab compared the Hassid to a lamplighter, who walked the streets to kindle the sparks of Jewish consciousness in even the most remote person or place.

Thirdly, the Rashab was instrumental in establishing a new kind of yeshiva or school of Jewish learning where the students did not only learn the Talmud (Jewish civil and religious laws), but also the mystical teachings of Chabad Hassidism. This yeshiva was called *Tomchei Temimim*. Literally it means, "Those who support the complete ones." This phrase refers to students whose training emphasizes prayer and contemplation, itself another Chabad innovation.[7]

And as if all these activities were not enough, the Rashab followed in the tradition of his father in fighting for Jews who continued to be oppressed by the czarist and other governments. One might expect such a man to be large, robust, and with the strength of a lumberjack. In fact, his followers have described the Rashab as physically weak and frail. This was a condition exacerbated, no doubt, because he took on the burden of communal leadership at a very early age. Indeed, the Rashab was renowned for his devotion to self-sacrifice and striving for the truth, for working long hours in study, for teaching, and for service to his hassidim.

But by the year 1902 his wife and others recognized that the Rashab was suffering from a severe malaise. He continually compared himself to his distinguished grandfather (the third Lubavitcher Rebbe)